

## Texas Towns

Ranger, Oct. 13.—Sunday was a high day at Smith Chapel A. M. E. church. Sunday School at 10 o'clock. Our good Supt., Mrs. Hatcher, at her post of duty. A beautiful lesson well discussed by her pupils. After Sunday school services were turned into prayer services, after which Rev. T. A. Robertson of Hamlin, delivered an able sermon, which was enjoyed by all. A nice congregation, also visiting friends from the St. Paul Baptist Church. Services were conducted by Pastor C. W. Carraway. On Sunday night preaching to a large audience, text: "Pay Day," found in Matt 20:8. Some good things he said will never be forgotten. After services Mr. Phillips, Elocutionist, formerly of Dallas, but touring the State as well as other states, lectured to the audience a few minutes; afterwards he recited one of his poems, entitled, "Love" holding his audience spellbound. He will lecture at the St. Paul Baptist church on Tuesday night. A large crowd is expected—both white and colored. Miss Gertrude Nickleberry, her mother Mrs. T. C. Nickleberry, are on the sick list, being sick for over a week. We wish for them both a speedy recovery. On account of the illness of his family, Rev. Nickleberry was not able to be at his post of duty as assistant pastor. The Home Missionary Society had an entertainment on Saturday night, all eating and drinking and having nice time; the proceeds of the evening \$6.30. They meet every Monday evening at 4 o'clock, having a good president, Mrs. Dora Taylor, who is ever ready and willing to do all she can to bring things to pass. They have a wonderful Missionary who always go over the top in every thing. The Home Missionary of St. Paul had an entertainment Saturday night. A large crowd being present and all seemed to enjoy the occasion. They meet on Monday evening at 3 o'clock. Their new president, Mrs. T. C. Nickleberry is ill. Mrs. Gertrude Staton formerly of Ranger, who underwent an operation at City General Hospital was carried home by her mother at Rosser, Texas; patient doing nicely. E. A. Hatcher, Reporter.

Teague, Oct. 13.—Services were good at all churches Sunday, especially at the A. M. E. church. Rev. Pruitt was at his post and gave the congregation a feast of the gospel. Rev. A. D. Duncan of Waco filled the pulpit for Rev. Alexander at the Baptist church in South Town and fed the souls to a great spiritual feast. The Lebberton Association was held with marked success. Many persons of note from different parts of the State were in attendance. Mrs. E. H. Hall has returned home and carried her little brother back with her. Master Clarence Brewer, the Express Agent, is much enthused over the many increased readers of the Express. The agent and get a copy of the paper. R. J. Brewer, Reporter.

Lone Oak, Oct. 13.—Sunday School was on time, with good attendance. Preaching at 11 o'clock and at night. Mrs. Mammie Randall departed this life, Sept. 28th at Greenville, Texas, and her remains were brought here for interment in Lone Oak Cemetery. She was adjudged a true and faithful Christian. Her many friends are loath to give her up, but our lost is heavenly gain. Her family extend to the friends and acquaintances many thanks for their kindness in her death.

Cooper, Oct. 13.—Rev. H. E. Evans closed his annual rally at New Zion with great success. The contest between the Sunday School classes put much life in the rally. Total raised \$18.32. Mrs. Mary Martise departed this life 3rd instant. Funeral was conducted by Rev. J. S. Lyons of Terrell. Mrs. Martha Stephens of Greenville is here with her daughter, Mrs. Carrie Plazan. Rev. W. White has succeeded in building a nice church out at Cross Road. Don't forget his rally on the 3rd Sunday in October. Give him your support he is one of ours. Rev. Hobbs is bringing things to pass in his church. The contest that was to award a ticket to Pont Worth was won by Mrs. Sabine Davis. Mrs. Mary Rowck has bought the business of Mr. Bailey. The Dallas Express deserves and is looking for a place in your home as you are reading other matter. Remember it is your paper—read it.

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## LIBERIA—AND A NEGRO STATE.

(Continued from page 4.)

people. He expects such progress to lead, ultimately, to the awakening of the aboriginal people of the interior and their cooperation with the Liberians.

But Mr. Maughan is a special pleader, and, like most nationalists abroad, can see the faults of other peoples only. He is especially severe on the French—very naturally, since the French are the rivals of the English, and both desire to extend their worthless West Coast and Ivory Coast and Guinea Coast possessions (partly at the expense of Liberia). He asserts that the "Liberians tell you that, whatever may be said to the contrary, the Republic's most uncomfortable neighbor has always been France." They tell this to the English. To the French and to the Americans they tell quite a contrary story.

Both France and England have paid precious little concern to the rights and property of Liberia, each taking whatever it could without stopping to worry over the distress and humiliations caused to the Negroes who are, in host cases, struggling to set up a state and to progress towards a higher civilization for the benefit of their race.

Benjamin Brawley, who visited Africa for the New York State Colonization Society, and in the author of a Social History of the Negro, had an article in The New Republic recently on "Liberia One Hundred Years After," which presents, we think, a more impartial view of the relations between Liberia and her neighbors than we find in Mr. Maughan's otherwise admirable work. We quote a few of his expressions concerning the shadow of England upon the country—although he does not at all justify French aggressions:

The shadow of England there has loomed constantly. For 80 years this great power has not ceased to intermeddle in Liberian affairs, browbeating or cajoling as seemed at the moment most advisable. In 1882 she sent four gunboats to Monrovia and secured from President Gardiner a treaty giving up all Liberian rights to the Gallinas territory from Sherbro Island to the Mafa river, in exchange for 4,750 pounds and all the abandonment of all other British claims. This agreement was really repudiated by the Liberian congress, and in 1885, through the influence of the United States, the treaty was slightly modified, but its spirit was not changed, for in 1903-4 still another boundary was established on the west beyond which Liberia could not exercise jurisdiction.

This country was appealed to in 1907 by the Liberians, and an American commission went to Africa and was able to accomplish some amelioration of the conditions. But, Mr. Brawley concludes, in a more pessimistic tone than Mr. Maughan's: "Today the Republic has hardly made a beginning in industrial development."

As to the present-day Liberia, he writes:

In a territory not larger than our own state of Pennsylvania a population of American numbering strictly not more than 16,000 holds under its central government a native population of more than a score of tribes numbering nearly 2,000,000 souls. The latter range all the way from the Maningo and the Val, with a Mohammedan background and a tradition that emphasizes the Koran, to the wild and tattooed Buzi and the cannibalistic Mano. In the early years the American settlers had frequent wars with these people, and it was not natural that in more recent years some feeling should survive. It is evident, however, that any large system of development or education will bring the native into greater prominence and that against this element the population of American descent will not finally be able to hold its own.

Liberia, then, must depend ultimately upon its slight indow of partly advanced Negroes from white America, but upon the salvaging of the tribesman about her. But this salvaging must be made by Negroes or white men who have already acquired the elements of civilization elsewhere.

Africa has demonstrated, if it has demonstrated anything, that it can not save itself. Civilizations have gone into Africa; not one has ever come out of her.

Burghardt Du Bois said the other day something about the demonstration by the "mulatto republics" of Latin America of the ability to govern themselves successfully. This was used in favor of an African state, or a pure Negro government.

The argument kills itself. In the first place, the rest of mankind is fast advancing to the point where it will be willing for every people to

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make its own experiment in self-government. Or, as the Philippine Quenzon expressed it, it might be better to have "a government run like hell by Filipinos than one run like heaven by any other people." But, the governments of Latin America are not "mulatto." The race admixture is chiefly, often entirely, that of Spanish blood with Indian, not with Negro blood. And these Indians—as witness the Carib, Aztec Maya, and Inca—have shown themselves capable of creating fine civilizations.

Agala, even if "mulatto" governments may be successful, it does not follow that pure Negro governments would succeed or even survive. Against this argument, indeed, all the Chimerian darkness of Africa for countless centuries is eloquent. Africa must be saved from without. And Liberia is but the faint, though promising, beginning of the great task.

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